

The Sabbath Watchman



May-June 2015

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The Round Truth

(and a Flat-out Lie)

Have you ever heard that Christopher Columbus sailed from Spain in 1492 to seek India but found America, thus disproving the common belief of those days that the world was flat? Well, that's a flat-out lie!

Historians know that most people in Columbus' time knew the earth was round, not flat. In fact, this was known by Pythagoras five centuries before Christ, and quite a few even understood that the earth orbited around the sun, not vice versa, before Copernicus and Galileo got censored for stating the fact. However, because of beliefs held in high circles, powerful men refused even to look at basic evidence, choosing instead to leave their minds and the minds of their subjects locked up in lies and to keep honest men of differing opinions, locked up in prison or under house arrest.

Ideas contrary to publicly held views are ridiculed and given the silent treatment. Once an idea takes hold in the public consciousness, it is hard to dislodge it. Such change often takes centuries; at least it did until the digital age.

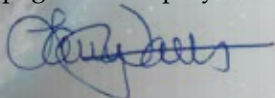
Actually, the lie that most people believed the earth was flat in the late fifteenth century was first told around the beginning of the nineteenth century. It was then that anti-Christians began to spread the idea that medieval Christians were so stilted in falsehood as to believe that the earth was flat and that even after Columbus' return they refused to believe anything different.

Later, this fable took on a life of its own and was expanded to assert that public opinion did not change until that whole generation passed to its grave and their children stood in their place as rulers in society. It's very interesting what moral lessons lies can teach.

More recently, American President Barack Obama played to this myth. In a speech to supporters, he criticized some of his adversaries as people who are unwilling to change their minds in the face of "facts." He said, "If some of these folks were around when Columbus set sail [laughter], they must have been founding members of the flat-earth society [laughter]. They would not have believed that the world was round" [applause].

Jesus said, "... When the Son of man cometh, shall He find faith on the earth?" Luke 18:8. And the apostle Paul observed that "faith cometh by hearing, and hearing by the word of God." Romans 10:17. Biblical history has been under heavy public attack for more than 150 years. Yet today there are voices from the ground (archaeology) that are crying out (Luke 19:40), showing the Bible's history to be correct! Certain long-entrenched assertions are being proven incorrect, even while they stubbornly persist. This is not because of lack of evidence, but on account of the overruling "scientific" determination that God cannot be allowed to get His proverbial foot in the door, because men and women today do not want to reckon with Him in their lives.

But to have God in one's life is the greatest joy, peace, and blessing. To be reconciled to Him by Jesus Christ is to know love, joy, peace, and faith. This issue of *The Sabbath Watchmen* addresses these themes. How important one's prayer life is! How wonderful it is to have evidence of scriptural facts appear in ancient writings and artifacts! We thrill when the faithfulness unto death of our brethren in times past is memorialized in unexpected places. And we rejoice when men and women of our day from different cultures and upbringing find peace in the present truth and join in the movement to bring the truths of God's word to others. God bless your journey through these pages. Let us pray for one another and have more faith in God! **SW**



Beacon of hope, faith, and truth in a confused world.

We believe:

- The all-wise, loving God created all things in the universe by His Son, Jesus Christ; He is its Owner and Sustainer.
- He met the challenge to His loving leadership and authority by reconciling the world to Himself through the life, death, and resurrection of His Son, the Word made flesh.
- The Holy Spirit, Jesus' representative on earth, convicts of sin, guides into truth, and, when abiding in man, overcomes all unrighteousness.
- The Bible is the record of God's dealings with mankind and the standard of all doctrine; the Ten Commandments are the transcript of His character and the foundation of all enduring reform.
- His people, in harmony with God's Word and under the direction of the Holy Spirit, call all men everywhere to be reconciled to God through faith in Jesus.
- Bible prophecy reveals that earth's history will soon close with the visible return of Jesus Christ as King to claim all who have accepted Him as the world's only Redeemer and their Lord.

THE SABBATH WATCHMAN is the official publication of the Seventh-day Adventist Church, Reform Movement, International Missionary Society, General Conference, 625 West Avenue, Cedartown, GA 30125. Phone 770-748-0077 / Fax 770-748-0095 / Email info@sda1844.org / Website www.sda1844.org.

Published six times per year by the General Conference Publishing Department. Printed and distributed by Religious Liberty Publishing Assn. Mail or email subscription orders to 9999 East Mississippi Avenue, Denver, CO 80247 / info@sda1888.org. Annual rate (U.S. funds only): U.S.A.—\$30; Foreign—\$45. Phone 916-765-3389 / Website www.sda1888.org.

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The Power of a Water Drop

By Jose Giner

Perseverance

In this world, there are enormous things, like the ocean and sky, the mountains, large glaciers, the great rivers, etc. On the other hand, we see very small things that seem unimportant, like an insect, a tiny flower, a grain of sand, or a drop of water.

We may have the impression that the little things that happen to us are inconsequential. But it's not like that. If we look closely, we see that in the smallest thing there is extraordinary greatness. For example, a water drop is a microcosm invisible to the naked eye. If we look at this under a microscope, we find amoebas, protozoa, bacteria, cyanobacteria, microscopic algae, nutrients, and abundant life—an environment teeming with life that helps maintain life.

Many drops together make up large bodies of water. Furthermore, small things can have great impact. For example, single drops of water falling steadily on a rock, no matter how hard, can create a hollow. There is a saying by Seneca: "What is harder than rock? What is softer than water? Yet hard rocks are hollowed out by soft water." It is not the density of the drop of water that can penetrate stone; it is the constancy.

Dripping water represents the virtue of perseverance—firm in its purpose, not distracted or bothered by what others may say about it, always keeping its place, consistent in its pace, continuing day and night, never thinking, Will I need a lifetime to accomplish my purpose? No! It simply continues in its purpose. Such constancy can be annoying to the human ear; but if we go more deeply into it, we see that behind that drip is a celebration of perseverance, the struggle for life, a hope, an invitation not to give up, insistence on that which is believed to be good.

The blessing of perseverance

The attitude of not giving up—an essential virtue for growth in spiritual life—appears in the Bible. It is the key to Christian success and thus is the passport to heaven: "But he that shall endure unto the end, the same shall be saved." Matthew 24:13. One may for many years be like a constant water drop falling on the rock but then stop at the last moment. When we stop persevering, we fall from the faith; it is not that God stops loving us but that we stop loving God.

We all know that perseverance in the faith is precious, more precious than gold. It is pointless for us to give ourselves to Jesus today if we leave

Small things can
have great impact.

Him tomorrow. It is of no use to make decisions today in the life of faith if tomorrow we give up in the face of some difficulty or other.

People of every type and background are baptized into the church. Some persevere, while others become discouraged and leave—because they embrace another belief, because they have difficulty with some person or other, because they are weak in faith, or simply because they stop believing. It is well known that the trials and difficulties of life often bump against us to show what is in our hearts. This happened to Peter. He believed he was strong and immovable; he was sure of himself—actually cocky, with an overblown opinion of his abilities. Jesus warned him about this, but he paid little attention. Therefore, he had to pass through the ordeal of denying his Master before he could understand and rectify his deadly spiritual condition. We can see the wonderful outcome in his case, for he quickly changed his attitude, turned around, and persevered like a drop of water.

A fall does not necessarily determine our future, as long we resolutely get up and move on. It may be that the water drops stop falling on a rock when a strong wind blows; but when this happens, the drop continues its course without thinking that it had a rough time when its movement was interrupted.

The power of prayer

In the spiritual realm, figuratively speaking, the dripping water can represent constancy in prayer; but for this to be persistent and lasting, the power of God must be working in it. It is as if He who creates and maintains everything in this world imprints the water drop with the ability to persist; in like manner, He gives us the power of His Spirit to persevere in prayer.

To persevere to the end in the life of faith can be a desire cherished in the heart that goes no further. To be strong, our decision needs to be deep and persevering; therefore, we need to ask God for help in prayer, for without Him we can do nothing. John 15:5. We are not able to generate even one gram of authentic faith.

We need the “constant drip” of prayer, because that is what will help us to persevere.

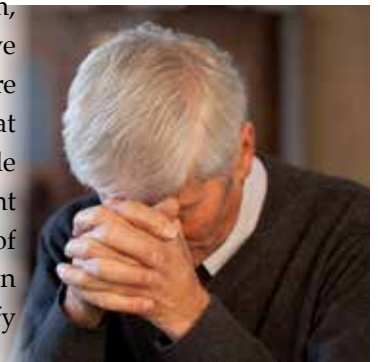
To pray is to open the heart to God as to a friend. Prayer fills us with the divine influence and lifts us up to heaven. Prayer is the breath of the soul and is the means through which we receive power. We need to be ready to perform our daily duties and also to be protected from all kinds of evil. We are exposed to subtle temptations that aim to stop us on our journey to heaven, so prayer is critically important in the life of every Christian. There is a real danger that we will neglect prayer, and many do not think about the negative consequences that this encompasses.

Today there are so many distractions, obligations, attractions, and temptations around us that it is easy to turn our focus toward that which is banal and inconsequential, to the detriment of our spiritual life. “The prayer of faith is the great strength of the Christian, and will assuredly prevail against Satan. This is why he insinuates that we have no need of prayer. The name of Jesus, our Advocate, he detests; and when we earnestly come to Him for help, Satan’s host is alarmed. It serves his purpose well if we neglect the exercise of prayer, for then his lying wonders are more readily received.” —*Testimonies for the Church*, vol. 1, p. 296.

Besides, do we not still have character faults to overcome? Of course! Prayer, then, is the means to discover the sinful passions that are in our hearts, our character flaws that are sometimes so deep that we do not even see them. We need to enter into God’s presence day by day through prayer if we want to be successful in the conflict with sin and develop a character like that of Christ.

It is important to have set times for prayer every day, such as for family worship at home in the morning and evening; but especially we cannot ignore private prayer, when one communicates with God in the secret of his room, because that really strengthens us. After this, we can communicate with God wherever we are or in whatever circumstance during the day, at work, when traveling, when at the mall, while walking down the street, etc., by sending a silent prayer to God. No one around us is aware of this, but we thus strengthen our dependence on the Lord and obtain spiritual resources to fortify our life of faith.

We need to enter into God’s presence day by day through prayer if we want to be successful in the conflict with sin and develop a character like that of Christ.



Only through the prayer of faith can we receive the power of the Holy Spirit to hold on to God's promises.

When we turn to God for heavenly wisdom, will He not give it to us as He did to Solomon? Did He not hear the prophet Daniel when he wanted to know the details of prophecy? Did He not listen when he was in the lions' den? Did He not hear Elijah, who was "subject to like passions as we are" (James 5:17), when he prayed earnestly that it might not rain, and then again when he prayed for rain? Was not the Lord Jesus strengthened through His life of prayer? Did He not defeat the devil through the power obtained from His Father in prayer? Yes.

What keeps God from hearing a sincere, fervent prayer full of good desires, sent from a needy heart that sees its unworthiness? "Ask, and it shall be given you," Jesus says in Matthew 7:7. If we suddenly feel depressed, bitter, sad, afraid, sick, or in need, did not Jesus say to come to Him to find rest for our souls? Matthew 11:28. Did He not say that He will give us the Holy Spirit if we ask in faith? Here are the words: "If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask Him?" Luke 11:13.

Only through the prayer of faith can we receive the power of the Holy Spirit to hold on to God's promises. Through prayer we should ask for the latter rain to fall on each of us. Our defense against besetting sin is prayer—permanent prayer, daily, constant, like a drip of water. "Our only sure defense against besetting sins is prayer, daily and hourly prayer. Not one day zealous and the next careless, but through watchfulness and earnestness becoming vitalized by intercourse with God." —(Letter 52, September 25, 1874, to Edson and Emma White) *This Day with God*, p. 277.

We cannot ask according to our selfish desires, but according to the will of God. Matthew 26:42. "... We must ask for the things that He has promised, and whatever we receive must be used in doing His will. The conditions met, the promise is unequivocal." —*Education*, p. 257.

"Prayer is necessary, and we should not wait for feeling, but pray, earnestly pray, whether we feel like it or not. Heaven is open to our prayers.... With very many, this channel is allowed to freeze up, and then the connection

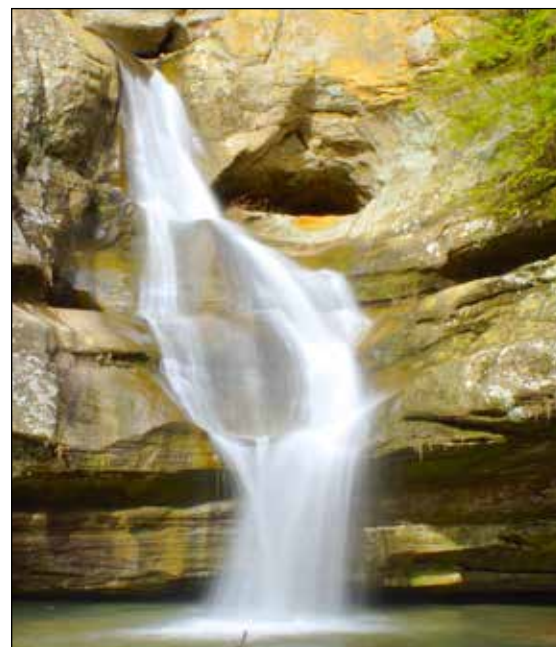
with heaven is interrupted." —*This Day with God*, p. 277.

Conclusion

Something as seemingly simple and straightforward as prayer is of extraordinary power if practiced consistently. "Pray without ceasing." 1 Thessalonians 5:17. Our fragile condition, like that of a drop of water, makes it all the more necessary for us to cling to God in prayer. We have goals to reach, great trials to conquer, temptations to overcome, and faults of character to remove, so should we not make prayer our first priority?

We close this article by referring to the night when Jesus was betrayed to death. His soul was distressed, and He knew that what was ahead of Him would be a terrible test for His disciples. Therefore, He urged them to watch and pray. Mark 14:38. However, despite the urging of their Master, the disciples all fell asleep. If they had watched and prayed all night or most of it, very different attitudes and reactions would have been seen in all of them when Jesus was arrested.

Are we sleeping? Are we watching and praying to resist the tests that will come upon this world and each of us? Make a firm decision to make use of one of the most beautiful and effective privileges that God has given us—prayer. He expects us to communicate with Him, not to despise this divine command. God bless you. **SW**



Vacation Surprise

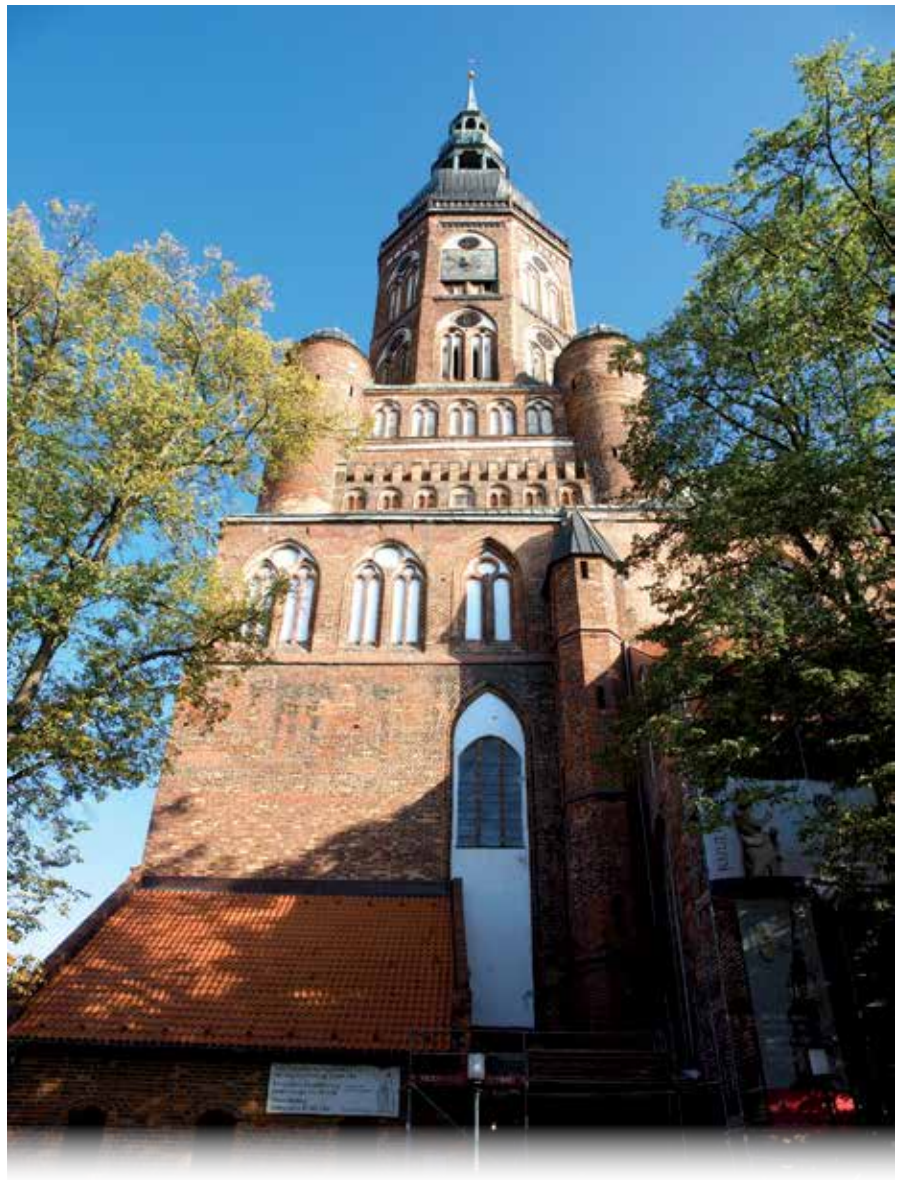
Peace Library-Antiwar Museum
of the Berlin-Brandenburg-Schlesian
Protestant Church, Upper Lusatia,
Germany

The conscientious objectors of the Reform
Movement testify in a public memorial
exhibit to their faithfulness

Our last vacation led us to the beautiful Hanseatic city of Greifswald. We wanted to visit a famous example of North German Gothic brick architecture and experience church history up close—the Protestant St. Nikolai Cathedral. Soon we stood in front of the enormous structure and were curious about what was inside. A friendly man led us into the nave, where we were especially impressed by a very beautifully designed stained glass window of the Reformation.

My husband Jens wanted absolutely to use the opportunity to climb up to the 100-meter-high steeple, looking forward to a glorious view. Equipped with his camera, Jens took off. And I? Climbing towers is not my thing. I turned indecisively toward a sign advertising an exhibit. Before I get bored, I'll look around, I thought.

I hadn't really paid attention to the theme and walked through the low door to an adjoining room, which was covered with different billboards—about 36 meters (108 feet) of text and images, as I learned later from the Internet.



What was it really about? Now, I had to get some system to my exhibition visit.

"Absent without Leave" was the heading, and the Peace Library-Antiwar Museum was the exhibit organizer. It was about conscientious objection in the Third Reich. Oh, that was a subject that I was interested in. I looked to the left at some passport-style pictures of men. Oh, they all looked exactly alike at that time, was my first thought. But then I looked more closely. That couldn't be! I recognized the man in the picture! It was Gustav Przyrembel, our brother in the faith, who was executed in 1940 in Berlin as a conscientious objector. I stood incredulous in front of the picture. Was that a mistake? The explanatory text beside the photo taught me a lesson. Here our brother was mentioned by name, along with a short biography and even his church affiliation.

By Ines Müller



• Gustav Przyrembel

[Translation of
above left placard]

Absent without Leave

... When the fog in which we live has lifted, man will ask himself why only some, why not all, so acted.

Martin Gauger

That being human begins when one distances himself from the respective force, this experience I hereby give candidly as advice to later generations.

Heinrich Böll

Well, that is nice—a brother of ours is mentioned, and as an Adventist Reformer, so even today his faithfulness can testify. Brother Przyrembel's picture was placed alongside those of other influential, peace-loving, mostly Christian pacifists. I sighed contentedly and turned to the opposite side. Unbelievable! Here were more pictures—of Günter Pietz, Alfred Münch and his family, Gottlieb Metzner, and Anton Brugger—all martyrs of the Adventist Reform Movement. I was thrilled with amazement and joy. The Bible verse, "... And their works do follow them" (Revelation 14:13), was alive here!

Over seventy years after their deaths, these brothers still testify of faithfulness to God's word. This exhibit and others like them have for many years been presented in different places. Since we had just worked on our book, *Du sammelst meine Tränen* (You Collect My Tears), the whole subject was very fresh for me, and I was very happy that here in such an exhibit God's commandment of peace and love was so vividly displayed. Very moved, I look at the

many harrowing photos from the war time that showed so dramatically the suffering of men, women, and children.

Jens finally found his way to the exhibit, and I joyfully showed him what I had discovered.

I was so appreciative of this inspirational exhibit. The organizers began their work in the DDR (East Germany) back in the 1980s and did not lose their courage despite unimaginable difficulties with the Stasi (state secret police). I hope many people will take up the spirit of peace and thus also think about God's message. In the meantime, we have made contact with the Peace Library and begun a productive exchange of information and materials.

Anyone who would like to read more about moving stories from the war time is recommended to obtain the book *Du sammelst meine Tränen* from Edelstein-Verlag, Schulstraße 30, D-06618 Naumburg, Germany, at a price of 11,90€.

Information about the Peace Museum is available on the Internet at <http://www.friedensbibliothek.de>. SW



- Gottlieb Metzner
- Alfred Münch
- Günter Pietz
- Anton Brugger

Als ich hier ankam, war dieser letzte Brief von B. Müllers, der
 welcher mich sehr erfreut hat. Ich sehe hier, wie klar das
 der Herr mich zu erkennen, fühle will. Liebe Esther, es
 würde mich sehr freuen und mir große Beruhigung
 geben wenn du die Einladung von B. Müllers, an-
 nehmen würdest. Glaube mir es dies der Ruf der
 Herrn im Licht, und es wird für dich und mich der
 größte Segen sein wenn du diesem folgst. Schreibe
 dich bitte an B. Müllers, Basel St. Postfach 40 wenn du
 diesen Urlaub nehmen kannst, dann wird es zu diesem Zeit alle eintele,
 es würde von diesem Herrn, der du mich allerseits kennen magst,
 um dich die besten, und die Wahrheit kennen lernen. Es
 wird dir ein großer Segen sein, wenn du diesen Urlaub in
 allerer verbringe wirst. Wenn ich jetzt nicht fort kommen kann
 dann werde ich auch so der Herr will, nach allem können. Ich
 habe so das Gefühl, die Hoffnung, dass dich der Herr für mich
 alles wohl mitnehmen wird. Wegen der finanziellen Lage, brüdest du
 dir kein Sorgen machen, der wird der Herr sich dafür sorgen.
 Als ich bitte verständige dich mit dem Herrn B. Müllers, dann wird
 alles wohl werden, und schreibe an ihn gleich und liebe B. Müllers,
 nicht nur wie in der Gemeinde, denn bei uns ist im Vorfeld immer
 gleich hier, her, da, hier, bei den ersten Christen und danach, dann
 immer in der Gemeinde, es ist der Herr, der alle empfangen und
 in der Gemeinde immer mit uns und empfangen von uns im Geist
 viele viele Grüße dem Anton

[Translation of caption under Anton Brugger's picture, above]

Anton Brugger

1911 Born April 9 in Kaprun, Austria-Hungary.

He was a member of the Seventh-day Adventist Reform Movement.

1939 At the beginning of the war, he tried to flee to America through Italy. Arrested in Milan. Transported to Germany.

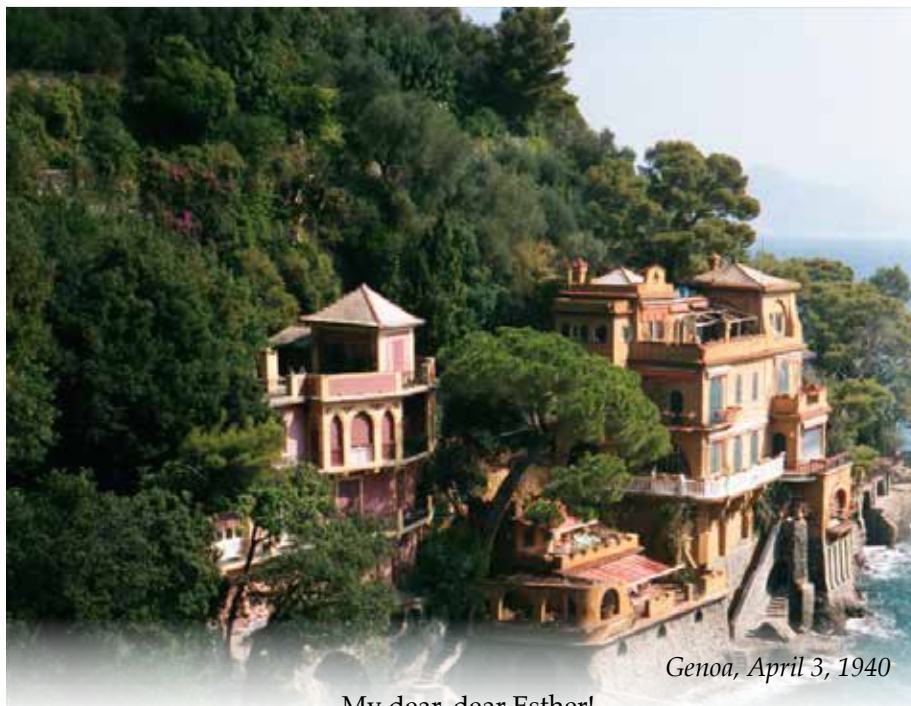
1940 Draft order, which he refused because of his faith. Sentenced to two years' imprisonment by the Salzburg military court.

1942 Drafted again in November. Refused to take the military oath.

1943 On January 5, sentenced to death by the Reich military court.

Executed February 3 at 6:00 a.m.

Handwritten letter from Anton Brugger to his Italian friend Esther, April 3, 1940 (see translation, next page)



Genoa, April 3, 1940

My dear, dear Esther!

The peace of the Lord and His blessings be with you. Greetings with Psalm 26.

I arrived in Milan early yesterday at 7 o'clock, and at half past two I drove from there to Genoa, where I arrived safely at 4 o'clock in the afternoon. In Milan I visited Brother Settembrini, but he is not the elder, as I thought, but a colporteur. The elder is De Vecchi Giacomo, and he lives at Via Casella, No. 4. In addition to these two families, there are some other brethren in Milan who want to join the Reform Church now, because they see more clearly that here the pure Adventist message as given at the beginning is proclaimed. The brothers and sisters clearly see that these Advent believers truly seek to live out all points of the truth as they are presented to us in the Bible and the testimonies, thus forming the true people of God. The Lord is gathering now from among the Advent people a loyal remnant that does not connect with the world and is leaving the lukewarm and indifferent behind.

By this Reformation message the Lord is calling righteous souls among the Advent people to return to the pure principles of truth, which are no longer taught and upheld in the large denomination. The Lord desires the righteous souls to separate from those who carry the appearance and name only and to unite under His guidance.

Oh, how I long to see you, too, my dear Esther, accept this last message of mercy of the Lord, and understand and want to unite with

the true people of God who keep all His commandments. I pray every day now that the Lord may soon give you the inspiration to recognize the right way and press forward in the truth by deciding to go with the true people of God, and then with the Lord we will be able to be together. Since you are very close to the Lord, and you always pray earnestly to Him, I hope that He can soon lead you to His people.

The ship on which I plan to travel is still being repaired, and I know now that, unfortunately, nothing is certain. As soon as I know whether I can go or not, I'll let you know.

I could have easily stayed at your place for four more days, so I am sorry about that. But let us hope that the Lord will lead us by His grace soon to be together forever. Yesterday at half past 2 in the afternoon, I thought how nice it was when we ate together. In my mind, I saw you as you now sit alone at the table, and it was so difficult that I was ready to cry. Even though the time with you, my love, was short, it was the best hours of my life. The memory of that wonderful day will always give me joy and courage in every battle, and I hope that it will be the same for you.

... I see clearly now that the Lord will lead us together. Dear Esther, it will be wonderful if you can accept the invitation of Brother Müller. Believe me, it is so. The Lord's call to you will be the greatest blessing for you and also for me when you answer it. Please let Brother Müller at Base XI, PO Box 40, know when you can take your vacation. I wish with all my heart for you to go to Merano and get to know the dear brothers and sisters. It will be a great blessing if you are going to spend your vacation in Merano. If I cannot get away now, then, if the Lord wills, I will come to Merano. I feel and hope that there the Lord will bless us. You do not need to worry about the financial expense, because the Lord will take care of that. So, please get in touch with Brother Müller, and then everything will be well. You will feel at home with the believers as did the first Christians and Adventists. Now, my dearest treasure, I commend you to the grace of the Lord. May His blessing always be with you, and receive from me in the spirit much affection.

Your Anton SW

Letter from Anton Brugger

The Lord desires the righteous souls to separate from those who carry the appearance and name only and to unite under His guidance.



Was There Really an Exodus?

The new Jewish twist on the exodus

During my tours of Israel, particularly at the Bible Lands Museum and the Archaeology Wing of the Israel Museum, both in Jerusalem, I was surprised to hear and read that modern Jewish archaeologists do not believe there was ever an exodus. They claim that the exodus story in the Scriptures is merely a tale or myth made up and inserted in the Old Testament.

"While the Biblical story of the Exodus relates that the Israelites came from Egypt, many archaeologists believe that they actually originated in the Land [of Israel]. They began as a loosely organized, rural society, but over time they succeeded in establishing a kingdom."¹

These modern archaeologists quote the work of archaeologist Kathleen M. Kenyon, who did excavations in Jericho from 1952 to 1956.² In her concluding chapter, however, she did not dismiss the existence of an exodus, nor did she write off that Joshua ever conquered Jericho and migrated into the land of Israel.

"As concerns the date of the destruction of Jericho by the Israelites, all that can be said is that the latest Bronze Age occupation should,

in my view, be dated to the third quarter of the fourteenth century BC. This is a date which suits neither the school of scholars which would date the entry of the Israelites into Palestine to c. 1400 BC nor the school which prefers a date of c. 1260 BC."³

Kenyon does not doubt an exodus from Egypt and entry into the land of Israel, although she belittles it. She claims that "it is now very generally admitted by scholars that not all the ancestors of the Hebrews who were eventually amalgamated (only about 1000 BC) in the Kingdom of David took part in the descent into Egypt and the Exodus. The ancestors of some of the tribes probably formed part of those Habiru bands..."⁴

Others, like Sir Frederic Kenyon, claimed that "the fact that no reference to the Exodus has been found in Egyptian records proves nothing either way with regard to its historicity."⁵

So, there has been an evolution of thought and teaching in archaeology which progressed from 1440 BC as the time of the exodus, to 1250 BC as the exodus date, to a non-exodus date. Those who advocated the 1250 BC date included such renowned archaeologists as G. Ernest Wright and W.F. Albright.⁶

By Idel Suarez, Jr.



Excavation at ancient Jericho

Basically, the logic for the non-exodus date goes like this: There is no record of the exodus in the Egyptian writings and no archaeological proof of the conquest of Joshua in the land of Israel around 1250 BC, nor of any major city like Jericho, Hazor, and Gezar at that date.

Why would scholars wish to embrace a notion such as a non-exodus? Perhaps this would justify them in arguing for the rights of the land of Israel in their political debates with Palestinians. They might advocate that they originated in the land of Israel to substantiate their claim that the land belongs to the Jews and not to the Palestinians. They might feel liberated to choose their own moral standard instead of God's.

Others would entertain such a notion to discredit the Bible's accuracy and validity. If the Bible is just a man-made book, then its claims on morality are not all that relevant. The Creator's claim on humanity with the ensuing last-day judgment loses its moral imperative and assertion for the need to change human behavior in the light of God's Ten Commandments.

If the Bible is just a man-made book, then its claims on morality are not all that relevant.



Excavations at Avaris (below Rameses)

The Ramses argument deciphered

Why would a 1250 BC exodus date be advocated? It is all referenced to Ramses II, also known as Ramses the Great, who reigned in Egypt (1279-1213 BC)⁷ during the Nineteenth Dynasty and has been

advocated not just by historians but by Hollywood filmmakers as the Pharaoh of the exodus.⁸ There is some apparent Biblical evidence for the belief that Ramses could have been the Pharaoh of the exodus. Interestingly, in the *King James Version*, Ramses is spelled in different ways, both *Raamses* and *Rameses*.

The Bible declares that the children of Israel built a treasure depository at the city of Raamses in Egypt. "Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh treasure cities, Pithom and Raamses." Exodus 1:11.

The Scriptures also state that the children of Israel left from Rameses at the start of the exodus. "And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot that were men, beside children." "And they departed from Rameses in the first month, on the fifteenth day of the first month; on the morrow after the passover the children of Israel went out with an high hand in the sight of all the Egyptians." "And the children of Israel removed from Rameses, and pitched in Succoth." Exodus 12:37; Numbers 33:3, 5.

However, the old axiom applies here: "The text without its context is a pretext." The name Rameses also appears in the book of Genesis, which predates the reign of Ramses the Great by more than 400 years. "And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded." Genesis 47:11.

The books of both Genesis and Exodus state in at least 12 places that the children of Israel dwelt in the land of Goshen, the best part of the land of Egypt. Goshen must be located in the Delta region in northern Egypt with its many tributaries of the Nile as they flow into the Mediterranean Sea.

So, why do Exodus and Numbers both say that the Jews left "Rameses"? There is at least one possible explanation—that the scribes who copied the Scriptures inserted the word Rameses in the margin to help the readers understand the location of the land of Goshen where the Jews lived and departed from in the exodus. This marginal reading was eventually

inserted in the Biblical text and substituted for the original word. There are instances of such occurrences in the Scriptures regarding physical locations. This would make “Rameses” an anachronistic name.⁹ It means that the city was not known by that name during the Israelite exile in Egypt, but after Ramses took power it became known by this new name. Readers would have remembered the name Ramses better than its ancient name of Avaris.¹⁰

Biblical evidence for the exodus

There are many relevant references in the Old and New Testaments to attest that the exodus was not some fanciful idea or fable inserted into the Holy Writ. Why would anyone want to write that their ancestors were slaves in a foreign land for generations?

The Ten Commandments. The first evidence for the exodus is the word of God. God Himself wrote the Ten Commandments on two tablets of stone and declared, “I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.” Exodus 20:2. The Scriptures include these words as part of the first commandment. God declared that the Israelites had been slaves in Egypt and that He brought them out of Egypt in an event called the exodus.

In the second version of the Ten Commandments, God is even more explicit, referring to the exodus twice. “I am the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage.” “And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the Lord thy God commanded thee to keep the sabbath day.” Deuteronomy 5:6, 15.

Moses writes that another reason for keeping the Sabbath is to commemorate not just the creation, but the redemption of the Israelites from the bondage in Egypt. He emphasizes that they had been servants, living under bondage in the land of Egypt, and that God had led them out in the exodus.

The Feast of Passover. Passover has been celebrated by the Israelites and the Jews for

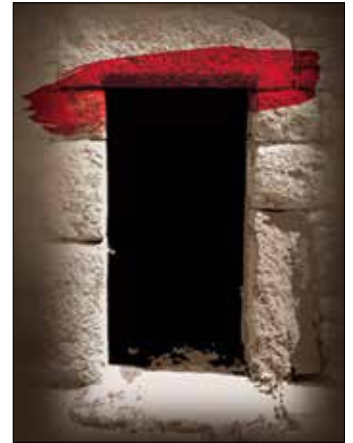
millennia. It was instituted to commemorate the exodus. God made it one of the ritual laws and a season of worship for the Hebrews so they would never forget that major event. To this very today, Jews celebrate the passover, and they have their children repeat the question that Moses commanded during the Passover or Pesach meal while reading the Haggadah and eating the Seder plate.¹¹ “And it shall come to pass, when your children shall say unto you, What mean ye by this service? That ye shall say, It is the sacrifice of the Lord’s passover, who passed over the houses of the children of Israel in Egypt, when He smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped.” Exodus 12:26-27.

This great feast looked forward to the death of the Messiah on Calvary. He died on the 14th day of Nissan, the exact day the Jewish nation was celebrating Passover.

Jephthah’s testimony. Jephthah was a mighty warrior and judge in Israel during the 400 years when the judges ruled the land of Israel. He lived around 1100 BC.¹² He sent a message to the king of Ammon, present-day Amman in Jordan, and the descendants of Lot, requesting that the Israelites be allowed to live in their own territory without foreign interference. “And Jephthah sent messengers again unto the king of the children of Ammon:” “While Israel dwelt in Heshbon and her towns, and in Aroer and her towns, and in all the cities that be along by the coasts of Arnon, three hundred years? why therefore did ye not recover them within that time?” Judges 11:14, 26.

Adam Clarke, the respected Methodist commentator, places the date of this exchange of messages between Jephthah and the king of Ammon at 1139 BC. Thus, “three hundred years” would place the entrance into Transjordan, the other side of Canaan, around 1440 BC.¹³

Foundation of Solomon’s temple. The Scriptures apply a specific date from the exodus to the building of the temple in the time of Solomon. It states that the temple began to be built 480 years after the exodus from Egypt, from the land of Ramses–Goshen, or Avaris. “And it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land



Moses writes that another reason for keeping the Sabbath is to commemorate not just the creation, but the redemption of the Israelites from the bondage in Egypt.

Jesus further declared that if one did not believe the writings of Moses, he would not be persuaded by someone who rose from the dead or by a miraculous intervention.

of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which is the second month, that he began to build the house of the Lord." 1 Kings 6:1. Solomon is believed to have laid the foundation for the temple on Mount Moriah around 960 BC, placing the exodus near 1440 BC.

The testimony of Jesus Christ. Jesus made reference to Moses and to the forty years of wandering in the wilderness, when manna was provided for them from heaven, and to the giving of the law at Mount Sinai, or Horeb. "Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but My Father giveth you the true bread from heaven." "For Moses said, Honour thy father and thy mother...." John 6:32; Mark 7:10.

Jesus also repeated words and concepts from the book of Moses as fact. "And as touching the dead, that they rise: have ye not read in the book of Moses...?" Mark 12:26. He stated that the Jews "greatly erred" in disregarding the writings of Moses. Mark 12:27. Could not the same statement be applied to those who deny the exodus event?

Jesus further declared that if one did not believe the writings of Moses, he would not be persuaded by someone who rose from the dead or by a miraculous intervention. "And He said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." Luke 16:31.

Historical evidence for the exodus

There are significant historical proofs which substantiate the Biblical narrative of the Israelites as slaves in Egypt, their ancient home at Avaris (also called Raamses, Tanis, and Zoan), the plagues, and their conquest of the land of Canaan.

Josephus. Flavius Josephus, the Jewish historian most quoted in scholarly circles, stated emphatically that an ancient Egyptian historian named "Manetho" made references to the exodus. This Egyptian historian acknowledged that the Israelites had entered Egypt and had left Egypt. He also acknowledged that they had lived in the "ancient city and country Avaris" (later

known as Ramses). He stated that "Amenophis, the king of Egypt," was responsible for the Israelite exile. Yet Josephus claims that the Pharaoh of the exodus was "Tethmosis."¹⁴

"And now I will turn my discourse to one of their principal writers,... as a witness to our antiquity; I mean Manetho. He promised to interpret the Egyptian history out of their sacred writings, and premised thus, that 'our people had come into Egypt...' and ... that 'we went out of that country afterward, and settled in that country which is now called Judea, and there built Jerusalem and its temple.'¹⁵

"Manetho adds,... 'The king was desired that he would set apart the city Avaris, which was then left desolate of the shepherds, for their habitation and protection; which desire he granted them ... their ancient city and country Avaris.'¹⁶

"He says they were ... condemned to fly out of Egypt together; for he mentions Amenophis [as the Pharaoh, yet] ... Tethmosis was king when they went away."¹⁷

George A. Barton mentions that Manetho was an Egyptian priest who lived around 250 BC and wrote a "chronicle" grouping the kings of Egypt from "Menes" to the conquest of "Alexander the Great" into 31 dynasties. His outline of Egyptian chronology in the "Greek language" serves as the basis, foundation, or backbone upon which scholars determine the relative order of the kings of Egypt.¹⁸

J.A. Thompson adds that the "old Hyksos capital Avaris (later Tanis)" was renamed the "House of Raamses" and used as "the capital of Egypt" during the nineteenth dynasty in which Ramses the Great reigned. "Raamses, as we have seen, is built on the same site as Tanis. The excavations of the French archaeologist P. Montet have at last established this identification."¹⁹

Brooklyn Papyrus. In Brooklyn, New York, there is an ancient Egyptian papyrus dating back to the middle kingdom, to the "Thirteenth Dynasty." The "text deals with more than 80 servants of a single Theban household of whom more than 40 are stated to be Asiatic.... The adults are usually listed with their Asiatic name, followed by an Egyptian name."²⁰ It should be noted that Egyptians would have referred to the Hebrews as Asiatic, since Canaan, where

Joseph, his brothers, and Jacob had come from, was considered and is still part of Asia.

The beauty of this papyrus is that it establishes that there were slaves in Egypt who came from Asia, worked in household trades, and had Asiatic names. Some of the Asiatic names are Hebrew names that appear in the Bible. These were undoubtedly Hebrew slaves living in bondage in Egypt. Here is a quotation from the papyrus: "The Asiatic woman, Menahem—she [is called ...]—weaver of linen.... The Asiatic woman Sekratu—she is called Wer-dit-ni-Nub—weaver of linen.... The Asiatic woman Shepra—she is called Seneb-henutes—weaver of linen.... The Asiatic woman, Asher—[she is called] Wer-Intef ...—weaver...."²¹

Like Joseph, who was a household slave and was also given an Egyptian name, these Hebrew female household slaves also had Egyptian names. "And Pharaoh called Joseph's name Zaphnathpaaneah...." Genesis 41:45.

All of the names cited above are Hebrew names. It is relevant to remember that the original Hebrew had no vowels in the text; there were only consonants. The vowels were inserted by the Masorete rabbis centuries after Christ. "Menahem" is mentioned eight times in the Bible. He was a king in Israel. 2 Kings 15:14-23. "Sekratu" is related to the Hebrew spelling of "Issachar," one of the twelve patriarchs. Genesis 35:23. "Shepra" is related to the name "Shiphrah," which was also the name of one of the midwives cited in Exodus. "And the king of Egypt spake to the Hebrew midwives, of which the name of the one was Shiphrah...." Exodus 1:15. "Asher" is the name of another of the twelve patriarchs. Genesis 35:26.

Thus, there is irrefutable proof that Egypt was a country, that it had slaves, that these slaves included Asiatics, and that a significant number of these slaves coming from Asia had Hebrew names.

Leiden Papyrus. There is another Egyptian papyrus related to the exodus known as Papyrus Leiden 334. It is also called the "Admonitions of Ipuwer," or "The admonitions of an Egyptian Sage." It is housed in the Leiden Museum in Leiden, Netherlands. Ipuwer was the Egyptian author. The present papyrus seems to date to the time of the New Kingdom. It has very



The Bahr-Yusuf Canal in Egypt means Waterway of Joseph.

clear descriptions of the plagues that God sent under Moses, all related from an Egyptian pagan viewpoint.

The following quotations are from that document: "The virtuous man goes in mourning because of what has happened in the land.... Indeed the face is pale.... Everyone says: 'We do not know what will happen throughout the land....'

"Pestilence is throughout the land, blood is everywhere, death is not lacking.... Indeed, many dead are buried in the river; the stream is a sepulcher and the place of embalmment has become a stream. Indeed, the noblemen are in distress, while the poor is full of joy.... Indeed, the river is blood, yet men drink of it. Men shrink from human beings and thirst after water.

"Indeed, gates, columns, and walls are burnt up.... It is the destruction of the land....

"Indeed, gold and lapis lazuli, silver and turquoise, carnelian and amethyst, Ibheth-stone



The Papyrus Leiden 334 contains descriptions of destruction in Egypt.

This Leiden Papyrus ... depicts the events of the plagues and the plundering of the Egyptians by the Hebrew slaves as they were about to depart from Egypt on the exodus.

and [...] are strung on the necks of maid-servants.... All is in ruin.... All his property is carried off. Indeed, all animals, their hearts weep; cattle moan because of the state of the land.... [The calves] of the cattle [are given over] to the plunderers....

"Behold, a man is slain beside his brother, who runs away and abandons him to save his own skin.... Lack of people; come [...] Re who commands...."²²

There are many phrases in this Leiden Papyrus which resonate with the Bible student, for it depicts from the Egyptian perspective the events of the plagues and the plundering of the Egyptians by the Hebrew slaves as they were about to depart from Egypt on the exodus.

The Papyrus mentions the river Nile becoming blood and a sepulcher with many dead in it. The Scriptures state: "And Moses and Aaron did so, as the Lord commanded; and he lifted up the rod, and smote the waters that were in the river, in the sight of Pharaoh, and in the sight of his servants; and all the waters that were in the river were turned to blood. And the fish that was in the river died; and the river stank, and the Egyptians could not drink of the water of the river; and there was blood throughout all the land of Egypt." Exodus 7:20, 21.

The Leiden Papyrus also describes vast devastation by fire. This echoes the hail which fell from heaven and burnt the fields of the Egyptians. "And Moses stretched forth his rod toward heaven: and the Lord sent thunder and hail, and the fire ran along upon the ground; and the Lord rained hail upon the land of Egypt. So there was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt since it became a nation. And the hail smote throughout all the land of Egypt all that was in the field, both man and beast; and the hail smote every herb of the field, and brake every tree of the field." Exodus 9:23-25.

The writer penned numerous lamentations about the loss of gold, precious stones, clothing, and cattle to the servants, called plunderers. Was that not what happened right before the amazing exodus of Israel from Egypt? The Bible states that the Hebrews "spoiled the Egyptians" by plundering their property and taking their

wealth with them. "And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment: And the Lord gave the people favour in the sight of the Egyptians, so that they lent unto them such things as they required. And they spoiled the Egyptians." Exodus 12:35-36.

The Leiden Papyrus bewails the condition of Egypt because many are slaughtered and die even while standing or sitting by their brother or kin. This sounds like the last plague that fell on Egypt—the death of the firstborn. Mysteriously, all the firstborn of the Egyptians died. There was not a house among the Egyptians that did not mourn for a member who had died. "And all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that sitteth upon his throne, even unto the firstborn of the maidservant that is behind the mill; and all the firstborn of beasts. And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more." Exodus 11:5-6.

The writer, Ipuwer, finally ends his lament by appealing to the sun god Re or Ra for deliverance. Yet it is a fascinating recollection of the anguish the pagan Egyptians felt during the plagues which preceded the exodus.

Amarna Tablets. These tablets date to the reign of Amenhetep of the Egyptian Eighteenth Dynasty. They "tell of the upheaval caused by the 'Habiru.'" ²³ Barton believed "the Habiru were Hebrews."²⁴ The Habiru could have been the Israelites classified under a general category. Something similar happened during the Inquisition when Catholic governors in Florida classified all French Huguenots who encroached on their Spanish colonies under the general category of "Lutherans."

Merrill Unger says that "Abi-Hiba, governor of Jerusalem, wrote numerous letters to Pharaoh Akhnaton (1387-1366 BC) beseeching Egyptian aid against the invading Habiru if the country was to be saved for Egypt."²⁵

The Amarna tablets state: "The Habiru plunder all lands of the king. If archers are here this year, then the land of the king, my lord, will remain; but if the archers are not here, then the lands of the king, my lord, are lost."²⁶

"They have won over the soldiers of Gezar, the soldiers of Gath, and the soldiers of Keilah; they have seized the country of the city of Rubute. The country of the king is fallen away to the Habiri. And now also a city of the country of Jerusalem, a city of the king, has gone over to the men of Keilah. May the king hearken unto Ebed-Hepa, thy servant, and send mercenaries that the land of the king may remain unto the king. If there are no mercenaries, lost is the land of the king to the Habiru."²⁷

The Scriptures tell of the fear that overcame the king of Jerusalem because of the victories obtained by the invading Israelite army under Joshua's command. "Now it came to pass, when Adonizedek king of Jerusalem had heard how Joshua had taken Ai, and had utterly destroyed it; as he had done to Jericho and her king, so he had done to Ai and her king; and how the inhabitants of Gibeon had made peace with Israel, and were among them; That they feared greatly, because Gibeon was a great city, as one of the royal cities, and because it was greater than Ai, and all the men thereof were mighty." Joshua 10:1-2.

Avaris Stela. There is a stela, or monumental stone, commemorating 400 years since the founding of the city of Avaris. Remember that Avaris was known under different names throughout history. It was established as Avaris before 1500 BC, then it was known as the "Houses of Ramses" from 1300 to 1100 BC, and finally as Tanis and Zoan after 1100 BC. It could rightfully be called Avaris-Rameses-Tanis-Zoan. This stela "was erected by an official of Rameses II by order of the Pharaoh to commemorate the 400th anniversary of the founding of the city by a Hyksos ruler.... The establishment of Avaris as

the Hyksos capital having occurred, therefore, about 1720-1729 BC"²⁸ [an assumed date].

G. Ernest Wright makes a fascinating observation about how Moses or a subsequent Hebrew scribe, in referring to Hebron, mentioned the ancient city of Zoan or Tanis. "And they ascended by the south, and came unto Hebron; where Ahiman, Sheshai, and Talmai, the children of Anak, were. (Now Hebron was built seven years before Zoan in Egypt.)" Numbers 13:22.

The psalmist also, in recounting the history of the exodus, refers to Egypt as the "field of Zoan." "Marvellous things did He in the sight of their fathers, in the land of Egypt, in the field of Zoan." "How He had wrought His signs in Egypt, and His wonders in the field of Zoan." Psalms 78:12, 43.

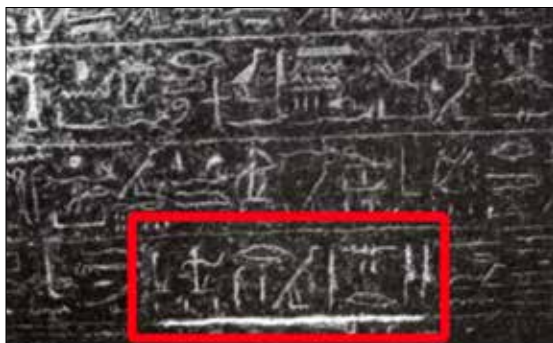
"How does it happen that the later Hebrews in Palestine came to fix the founding of Hebron as quoted above in the book of Numbers by the Hyksos establishment of Avaris? Why should Israel be concerned about Tanis [Avaris]?" The natural inference is that there must have been Hebrews who were connected with Hyksos activity" and who knew that they had immigrated from that city.²⁹

Merneptah Stela. The Merneptah Stela, dating back to about 1220 B.C., is the earliest mention thus far of Israel by name outside the Bible. Pharaoh Merneptah was the son of Ramses II, the Great, and he brags of having conquered the Israelites. Therefore, the exodus and subsequent forty years of wandering in the wilderness could not have happened in the thirteenth century, for this stela shows that Israel was already established in Canaan and Egypt accepted them as a nation.

In "the fifth year" of the reign of Merneptah, he commissioned the setting up of this "monumental stone on which was the following hymn of victory" about his military accomplishments. It reads: "Libya is ruined, Khatti [Hittite-land] is pacified: The Canaanite land is despoiled with every evil. Ashkelon is carried captive; Gezer is conquered; Yanoma is made as though it did not exist. The people of Israel is desolate, it has no offspring; Palestine has become a widow for Egypt."³⁰



The Merneptah Stela.



The Avaris Stela.

Spiritual analogy

As Israel was taken out of Egypt, so God today desires to take modern Egyptian-like doubts, unbelief, and skepticism out of our hearts and minds. Even as Pharaoh hardened his heart in face of the miraculous interventions of God through His servant Moses, so many today harden their hearts and turn away, ignoring the evidence that He has allowed to surface in our time.

“Satan has ability to suggest doubts and to devise objections to the pointed testimony that God sends, and many think it a virtue, a mark of intelligence in them, to be unbelieving and to question and quibble. Those who desire to doubt will have plenty of room. God does not propose to remove all occasion for unbelief. He gives evidence, which must be carefully investigated with a humble mind and a teachable spirit, and all should decide from the weight of evidence.” “God gives sufficient evidence for the candid mind to believe; but he who turns from the weight of evidence because there are a few things which he cannot make plain to his finite understanding will be left in the cold, chilling atmosphere of unbelief and questioning doubts, and will make shipwreck of faith.”³¹

The apostle Paul admonishes us to come to God, believing. Faith is the prerequisite for knowing the truths of the Bible. If we approach the Holy Writ, believing that it is the revealed will of God and desirous to know His message for us today, we will find the evidence in the Scriptures and outside the Scriptures to validate and confirm the “thus saith the Lord.” Our faith is based on evidence—an evidence derived from the word of God.

“But without faith it is impossible to please Him: for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him.” “Through faith he kept the passover, and the sprinkling of blood, lest He that destroyed the firstborn should touch them. By faith they passed through the Red sea as by dry land: which the Egyptians assaying to do were drowned.” Hebrews 11:6, 28, 29. Let us forsake Egypt and not drown in its modern-style unbelief! **SW**

- ¹ Michal Dayagi-Mendels and Silvia Rozenberg, *Chronicles of the Land—Archaeology in the Israel Museum Jerusalem*, Third Edition (Jerusalem: The Israel Museum, 2013), p. 62.
- ² *Patterns of Evidence: Exodus*, directed by Tim Mahoney (2014; U.S.A.: Thinking Man Films, 2015).
- ³ Kathleen M. Kenyon, “Jericho and the Coming of the Israelites,” *Digging Up Jericho, The Results of the Jericho Excavations 1952-1956* (New York: Frederick A. Praeger Publisher, 1957), p. 262.
- ⁴ *Ibid.*, p. 258.
- ⁵ Sir Frederic Kenyon, *The Bible and Archaeology* (New York: Harper and Brothers Publishers, 1940), p. 70.
- ⁶ John H. Walton, *Chronological Charts of the Old Testament* (U.S.A.: Zondervan Corporation, 1978), p. 25.
- ⁷ “Las Ciudades de Almacenaje de Pitón y Ramsés,” *Santa Biblia de Estudio Arqueológica NVI* (Miami, FL: Editorial Vida, 2009), p. 90.
- ⁸ *The Prince of Egypt*, directed by Brenda Chapman, Steve Hickner, and Simon Wells (1998; Universal City, CA: DreamWorks LLC, 1999). *The Ten Commandments*, directed by Cecil B. DeMille (1959; Hollywood, CA: Paramount Pictures Corporation, 2011).
- ⁹ *Santa Biblia de Estudio Arqueológica NVI*, p. 90.
- ¹⁰ *Ibid.*
- ¹¹ Michal Meron, *Passover Haggadah* (Old Jaffa, Israel: The Studio in Old Jaffa, 1996).
- ¹² John H. Walton, *Chronological Charts of the Old Testament*, p. 25.
- ¹³ Adam Clarke, *The Holy Bible Containing the Old and New Testaments with a Commentary and Critical Notes*, vol. II, Joshua to Esther (New York: Abingdon-Cokesbury Press, c. 1839), p. 151.
- ¹⁴ Flavius Josephus, *Antiquity of the Jews: Flavius Josephus Against Apion*, book 1, section 26.
- ¹⁵ *Ibid.*
- ¹⁶ *Ibid.*
- ¹⁷ *Ibid.*
- ¹⁸ George A. Barton, “Egypt,” *Archaeology and the Bible*, Seventh Edition (Philadelphia: American Sunday School Union, 1937), p. 11.
- ¹⁹ J.A. Thompson, *The Bible and Archaeology* (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1962), pp. 57-58.
- ²⁰ James B. Pritchard, “Asiatics in the Egyptian Household Service,” *The Ancient Near East*, vol. II (Princeton, NJ: Princeton University Press, 1975), pp. 87-89. W.C. Hayes, ed. *A Papyrus of the Late Middle Kingdom in the Brooklyn Museum* (New York: Brooklyn Museum, 1972).
- ²¹ *Ibid.*
- ²² Alan H. Gardiner, *Admonitions of an Egyptian Sage from Hieratic Papyrus in Leiden* (Heidesheim: Georg Olms Verlag, 1969), accessed June 1, 2015, <http://dlib.nyu.edu/awdl/sites/dl-pa.home.nyu.edu.awdl/files/admonitionsofegy00gard/admonitionsofegy00gard.pdf>.
- ²³ John H. Walton, *Chronological Charts of the Old Testament*, p. 29.
- ²⁴ George A. Barton, *Archaeology and the Bible*, Seventh Edition, p. 447.
- ²⁵ Merrill Unger, “The Date of the Exodus,” *Archaeology and the Old Testament* (Grand Rapids, MI: Zondervan Publishing House, 1954), p. 146.
- ²⁶ *Ibid.*
- ²⁷ George A. Barton, *Archaeology and the Bible*, Seventh Edition, p. 445.
- ²⁸ G. Ernest Wright, *Biblical Archaeology*, rev. ed. (Philadelphia: The Westminster Press, 1962), p. 57.
- ²⁹ *Ibid.*
- ³⁰ Wright, *Biblical Archaeology*, pp. 70-71.
- ³¹ Ellen G. White, *Testimonies for the Church*, vol. 5 (Mountain View, CA: Pacific Press Publishing Association, 1948), pp. 675, 676.





Home Administration

"As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God." 1 Peter 4:10.

An engineer was called to resolve a malfunction in a very large, complex computer that was valued at \$12 million. After several attempts were made to pinpoint the problem, it was found that a tiny screw needed to be adjusted. Within minutes the computer was back to full efficiency.

The manager of the company asked what the cost of the repair would be and was astonished when the engineer replied, "\$1000." This amount seemed exorbitant considering the time, effort, and parts needed for the repair, so he requested an itemized invoice.

When he received the bill a short time later, he looked at it in amazement and paid the bill:

WORK DESCRIPTION

Set screw: \$1.00

Identification and resolution of the failure: \$999.00

This short anecdote helps to define the meaning of the word "administration." Coming from the Latin *administratio*, which combines two words—*ad* and *ministrare*—meaning to serve together, it implies cooperative activity for the purpose of serving. It is interesting how the etymology of the word expresses two concepts that are of vital importance in the family—cooperation and service to achieve certain objectives.

The business of the home

The family as a group of individuals of different ages, training, minds, and temperaments,

*By Raquel
Orce-Sotomayor*



along with each one's unique origin, customs, and skills, is enriched by shared love, values, aid, support, and protection. The diversity of characteristics of each family member (father, mother, children, and perhaps others such as grandparents, aunts, uncles, cousins, nephews, etc.) with their unique backgrounds is essential, according to the word of God in 1 Peter 4:10: "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God."

In looking at home ministry or household management, the responsibilities that each of its members has and the contributions everyone makes in the "home firm" (Letter 108, 1898) should be seen as part of a community that makes and follows plans and works toward goals. Planning, organizing, guiding, and managing resources and activities according to divine principles all help to achieve the family's set objectives or goals.

Association in the home

To organize the family members in accordance with their interests, gifts, preferences, and needs within the "home association," it is vital for the parents to set standards and objectives, plan activities, and determine goals to achieve, including how decisions are made and actions are implemented. "... It is the Lord's ordained will that man and wife should be linked together

in holy bonds of union, under Jesus Christ, with Him to control, and His Spirit to guide...." *—The Adventist Home*, p. 102.

When the foundation of the family structure is established on divine principles, according to the Bible and Spirit of prophecy, the values and guiding principles as well as the decisions and actions will be encompassed by the principle given in Ecclesiastes 12:13, "Fear God, and keep His commandments: for this is the whole duty of man."

"Every Christian home should have rules; and parents should, in their words and deportment toward each other, give to the children a precious, living example of what they desire them to be. Purity in speech and true Christian courtesy should be constantly practiced. Teach the children and youth to respect themselves, to be true to God, true to principle; teach them to respect and obey the law of God. These principles will control their lives and will be carried out in their associations with others." *—The Adventist Home*, p. 16.

Organization of the home

"The family firm is a sacred, social society, in which each member is to act a part, each helping the other. The work of the household is to move smoothly, like the different parts of well-regulated machinery." *—The Adventist Home*, p. 179.

Household organization consists of determining what tasks need to be done, who does them, how and when they are done, who reports to whom, and by whom and how decisions are made.

Each of the family members should receive specific tasks to perform for the smooth running of the home. It is recommended that "All, from the child six years old and upward, should understand that it is required of them to bear their share of life's burdens." *—The Adventist Home*, p. 180.

"Every member of the family should realize that a responsibility rests upon him individually to do his part in adding to the comfort, order, and regularity of the family." *—Testimonies for the Church*, vol. 2, p. 699. The link between the family members is not based solely on their physical relationship but also on the religious

It is vital for the parents to set standards and objectives, plan activities, and determine goals to achieve, including how decisions are made and actions are implemented.

principles they share, the labor they perform for the good of all, and the consciousness of their belonging to God.

Managing the tasks in the home and also seeing that they are performed faithfully and well are the responsibilities of the parents, who are, in turn, accountable to the Lord for all the family members. "Unitedly and prayerfully the father and mother should bear the grave responsibility of guiding their children aright." —*Counsels to Parents, Teachers, and Students*, p. 127.

Guidance of the home

Each family member conducting himself or herself so as to contribute to the accomplishment of the family's objectives implies primarily that the parents interact with all the others. The Spirit of prophecy expresses this principle graphically as follows: "Picture a large circle, from the edge of which are many lines all running to the center. The nearer these lines approach the center, the nearer they are to one another." —*The Adventist Home*, p. 179.

Each parent has the sacred duty and great responsibility to lead his children so they can fully develop all of their faculties. "From the light that God has given me, I know that the husband and the wife are to be in the home minister, physician, nurse, and teacher, binding their children to themselves and to God,..." —*The Adventist Home*, p. 184.

Parents should always keep in mind the main objective of the family; namely, guiding their children to God as their personal Saviour. Each one with his own capabilities and individuality should be treated and guided according to the divine principles. "We have Bible rules for the guidance of all, both parents and children, a high and holy standard from which there can be no swerving. God's injunctions must be paramount. Let the father and mother of the family spread out God's word before Him, the searcher of hearts, and ask in sincerity, 'What hath God said?'"

"Teach your children to love truth because it is truth, and because they are to be sanctified through the truth and fitted to stand in the grand review that shall ere long determine whether

they are qualified to enter into higher work and become members of the royal family, children of the heavenly King." —*The Adventist Home*, pp. 185, 186.

Control in the home

Monitoring, discipline, and readjustments are essential elements in the effective development of a family. Individual and group activities should be evaluated to be sure they meet the objective of carrying out the highest plan, the plan of salvation. This involves assessing and guiding the development of each of the family members according to the highest goal to be achieved as a family; namely, salvation in Christ. Any deviation, failure, or irregularity from established principles should be handled quickly, and correction should be the top priority to avoid greater evil.

"Parents, you carry responsibilities that no one can bear for you. As long as you live, you are accountable to God to keep His way...."

"Fathers and mothers are responsible for the health, the constitution, the development of the character of their children. No one else should be left to see to this work." —*The Adventist Home*, p. 187.

Supervision through parental observation, carefulness, and perseverance should be ongoing and consistent in the home. It is a blessing to deal with incorrect habits when they are small and discipline can be administered, regulated, understood, and taught. "Tell your children exactly what you require of them. Then let them understand that your word is law, and must be obeyed. Thus you are training them to respect the commandments of God,... It is far better for your boy to obey from principle than from compulsion." —(*Review and Herald*, September 15, 1904) *Child Guidance*, p. 225.

Household resources

The use of resources refers to different types of goods available to the family—human, religious, financial, and material.

"That which lies at the foundation of business integrity and of true success is the recognition of God's ownership. The Creator of all things, He is the original proprietor. We are His stewards.

"It is far better for your boy to obey from principle than from compulsion."





All that we have is a trust from Him, to be used according to His direction.

"This is an obligation that rests upon every human being. It has to do with the whole sphere of human activity." —*Education*, p. 137.

The correct management of income—remembering first the tithe, first fruits, and offerings that belong to God—economy in buying goods for the household, eliminating unnecessary expenditures, and setting aside adequate savings are challenges for every home and family.

Knowledge of the abilities and possibilities of development of each family member is of great importance in achieving the maximum development and potential of every individual's talents.

The garden of the home

Reaching the objectives of the great plan of salvation calls for adherence to the rules—the law

of God—in the home as the center of operations, education, monitoring, and discipline as well as management of available resources, people, goods, skills, and values. The following statement of the Spirit of prophecy states the fundamental principles of household management: The work to be done, the nature of the task, its orientation, and evaluation of the results.

"The Lord has entrusted to parents a solemn, sacred work. They are to cultivate carefully the soil of the heart. Thus they may be laborers together with God. He expects them to guard and tend carefully the garden of their children's hearts. They are to sow the good seed, weeding out every unsightly weed. Every defect in character, every fault in disposition, needs to be cut away; for if allowed to remain, these will mar the beauty of the character.

"Parents, your own home is the first field in which you are called to labor. The precious plants in the home garden demand your first care. To you it is appointed to watch for souls as they that must give account. Carefully consider your work, its nature, its bearing, and its results." —*The Adventist Home*, p. 200.

Coming back to the story at the beginning, in the home it is not enough just to replace or adjust a screw. The household encompasses a work requiring deep, heartfelt, dedicated efforts, not just a casual or occasional adjustment. To see and correct faulty elements that may arise and apply appropriate solutions leading to the restoration of the family of God on earth is possible only through complete dedication and Heaven's blessings. "Peace be both to thee, and peace be to thine house, and peace be unto all that thou hast." 1 Samuel 25:6. **SW**

The household encompasses a work requiring deep, heartfelt, dedicated efforts, not just a casual or occasional adjustment.



"Parents should feel it a sacred duty to instruct their children in the statutes and requirements of God as well as in the prophecies. They should educate their children at home, and should themselves be interested in the Sabbath school lessons. By studying with the children, they show that they attach importance to the truth brought out in the lessons, and help to create a taste for Bible knowledge.... The Bible contains the truest history, the purest devotion. Nothing strengthens the intellect like the study of the word of God." —*Review and Herald*, October 21, 1884.

Arise, Shine!

“Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.” Matthew 5:16.

This is a message especially for all the young people around the world. I pray that God will bless you greatly!

I want to share with you something about the preparation we need today to be able to stand when Jesus comes, according to what is written in Ecclesiastes 4:4: “I considered all travail, and every right work, that for this a man is envied of his neighbor.”

There is a story—a fable—about a snake that began to chase a firefly. The little firefly flew as fast as it could, terrified by the fierce predator.

The first day, the firefly was able to escape, but the snake did not give up. After two full days of flying, on the third day the firefly couldn’t go on. It stopped its hectic flight and said to the serpent, “May I ask you three questions?”

“I don’t usually grant wishes to anyone, but since I’m going to eat you, you may ask,” replied the serpent. “So, what do you want to ask?”

“Do I belong on your food chain?”

“No!” replied the snake.

“Have I done you any harm?”

“No!” he answered again,

“So, why do you want to kill me?”

“Because I hate seeing you shine,” was the snake’s final response.

Many of us have been involved in situations in which we ask, “Why is this happening if I have done nothing wrong?”

The answer is simple: Because there are some who cannot stand to see you shine. Solomon wrote in Proverbs 13:9: “The light of the righteous rejoiceth: but the lamp of the wicked shall be put out.”

Envy is one of the worst, most satanic manifestations a person can have.

The fact is that people envy your achievement, your success, etc. They are envious when they see you! You will notice this on more than one occasion; but when this happens, don’t stop shining! Prepare daily; devote yourself to excellence while you are young. Pursue your ideals, but do not do it alone. Do it with God. Shine in this world of darkness. Someone once said, “Love looks through a telescope, but envy looks through a microscope.”

Shine! Prepare now to be useful in this world. “Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.” Isaiah 60:1.

God bless you richly. **SW**

*By Danilo
Monterroso*

Devote yourself to excellence while you are young.

1915-2015

INVITATION

Centennial Symposium on the Spirit of Prophecy

Thursday, July 30-Sunday, August 2
General Conference Headquarters
Cedartown, Georgia



Ellen G. White, 1826-1915

The centennial year of the death of Sister Ellen G. White gives Adventists a special opportunity to focus on the gift of prophecy in the church of God and its importance in spreading the gospel. The subjects for this Centennial Symposium will begin with the broad base of Biblical principles on which this gift rests and include more specific aspects and events over the past 175 years, along with personal information about Sister White's life.

The Symposium is open to the public, and believers all around the world who wish to attend this spiritual feast are cordially invited to come. The presentations will fall under four main headings:

Inspiration and Interpretation
The Bible and Spirit of Prophecy
Biography of Ellen G. White
Her World, Family, and Homes

The program will begin with morning worship at 7:30 am on Thursday, July 30, and conclude with lunch on Sunday, August 2. Participants are urged to plan their arrival for Wednesday, July 29, or before.

If you wish the General Conference staff to arrange for your meals and accommodations, let them know your travel plans and lodging desires by Wednesday, July 15. Send an email to info@sda1844.org with the following information:

Travel

If you are flying and need transportation from Atlanta to Cedartown, provide flight information (airline, flight number, date, and time for both arrival and departure).

Meals and accommodations

Lodging at the General Conference is \$20 per person per night (children under 8 free), according to availability.

Hotel lodging is \$65 per room for 2 people, including breakfast.

Three cafeteria meals per day are available for \$6.00 per meal per person (children under 8 free), or \$15 for three meals per day per person.

COME AND ENJOY FELLOWSHIP AT THIS SYMPOSIUM, OR WATCH ONLINE (www.sda1844.org)

Health seminar in Mali

It is a great joy to share some pictures of our sanitarium in Bamako and also health seminars organized in Bamako and Kati, 30 kilometers from the capital.

The health seminars are successful in mobilizing the various communities for health screening and alternative treatment. We are planning follow-up with evangelism and soul winning. Continue to pray for us in Mali.

—Prince Francis Tamakloe
Mali Field Secretary



Health seminars were conducted in Mali

Beginning the work in Lesotho

On the occasion of his trip to South Africa in December 2014 to January 2015, Pastor Pablo Hunger visited Lesotho. This is a landlocked country completely surrounded by South Africa. Considering the fact that its population is only about two million, the Reform Movement in this country has a significant number in relation to the general population.

A seminar and conference were held with the aid of the Southern African Union. About fifty people attended the conference during



Baptism in Lesotho

the Sabbath program. The Sabbath activities ended with the baptism of seven young people and the first Lord's Supper service of the new church.

The believers in Lesotho are in their first love: "Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father." 1 Thesalonians 1:3. The transfer of a minister from South Africa to Lesotho is currently being coordinated by the General Conference.



Two souls baptized in Benin

Baptisms in Benin

Baptisms were conducted in Benin by Pastor Mohammed Inusah, a graduate of BAMl in Nairobi, Kenya. The General Conference sent Pastor Inusah

to support the work in the West African countries. Please pray for him and for all the missionaries in West Africa.

Missionary activities in Cameroon

Pastor Normand Sindayihebura, originally from Burundi, was transferred to Cameroon in 2014 with his family to support the work in this West African country. Their transfer was coordinated by the General Conference.

Sister Elizabeth Sona, who is originally from Cameroon and lives in California, went on a health mission to Cameroon after studying natural medicine for two years. The General Conference supported her travels. She wrote the following: "I thank God for His mercy and love over my life in Cameroon



A conference was held after elections in Rwanda

Elections in Rwanda

In December 2014, eighty-one delegates from all corners of Rwanda elected the new Field administration for 2014-2016. The delegates' session was supervised by Pastor Sevith Moyo of the African Division and Pastor Bright D. Fue, who worked with all their energy to finish their task within the limited time. On December 20, 2014, the delegates spent a wonderful special Sabbath with the believers of the Kigali church. All together, 168 people gathered on Sabbath. Pastor Fue has responded to the call to serve in a foreign mission field and will be transferred soon by the General Conference.

for five months and twenty days. I came back to California on January 13.

"The study of the human body should always be a search after the will of God, with obedience as the purpose, which makes the restoration of character the goal. This is why 'teaching and healing should never be separated.' — *The Ministry of Healing*, p.141.



Therapy demonstration in Cameroon

News to inspire



Greetings from a church group in the South West Region, Cameroon

"I held two public lectures and cooking classes in Kumba. I gave Bible studies and witnessed to some interested souls. I also had time to harvest some important herbs like moringa, processed them, and used them in the little sanitarium. I visited some sick believers and comforted their families.

"The last session at the sanitarium had six guests, but all were out-patients. All of them

whole grain bread and how to cook vegetables.

"Pastor Normand Sindayihebura and his wife Yvonne were with me at the sanitarium for three weeks. They were a great blessing as he prayed with the sick and taught the word every day. Sister Yvonne was a help in guest care.

"Brother Nga Ayibodo, leader of the Buea church, is taking care of the sanitarium, and he is teaching the new brothers who



Cooking classes were conducted by Sister Yvonne, second from right, in Mwamb, Cameroon

were blessed as their vital signs changed for the better. At the end of the session, they were taught how to make their own

are there now." Brother Daniel Etongwe sent pictures of this mission, and more pictures are on the IMS Facebook page.

In October, during the visits of the brethren to the churches in the South West Region, the believers in the churches of Big Butu, Lokando 2, Massaka, and Kumba joined together for meetings, as shown in the picture at left.

Then in January, Brother Etongwe wrote the following: "Immediately after returning from the Mengue Bibey church, we were invited by the church of Lokando, where they had a joint 13th Sabbath conference with the church of Massaka, Butu group, Bombele group, and Marumba group. Seven souls were baptized.

A missionary visit to Mwamb in the Centre Region was made

church history, and evangelism. Twenty-three people attended the service on Sabbath.

The Lord be praised that two souls declared their acceptance of the message presented during this visit. Please pray for the follow-up work.

IHO Health Symposium in Colombia

December 10-15, 2014, the International Health Organization (IHO) hosted a Health Symposium on Non-Contagious World Morbidity and Holistic Therapies in Armenia, Colombia. The event was attended by health workers



Presenters and ministers at the IHO Health Symposium in Armenia, Colombia

from February 26 to March 2, 2015, by Pastor Sindayihebura and his wife, Yvonne. The Friday program included instruction on health, followed by a cooking class conducted by Sister Yvonne from morning to afternoon. In the practical part, visitors learned how to prepare soy meat with the objective to replace their flesh-meat diet. After the food was ready, everybody ate and was very happy. On the remaining days of the visit, the program was dedicated to spiritual subjects, including Sabbath observance,

from the Latin American Division, particularly Ecuador, Peru, Chile, Colombia, Venezuela, Guatemala, and Bolivia. During the week, the attendance was 270, and on Sabbath 350 people celebrated God's holy day together. The Symposium's three major topics were Oncology, Diabetes, and Natural Medicine.

The presenters were Dr. Idel Suarez, Jr., Ph.D., General Conference President, from the U.S.A.; Dr. Enoc Garcia, M.D., from Colombia; Dr. Miguel Saint Maria from Ecuador; Lic. Ermel

Suarez, from Colombia; Pastor Raul Escobar, from Chile; and Dr. Roland De La Paz, D.M.D., General Conference Health Leader, from Philippines. Their presentations on the three major topics were based on their respective professions, each providing a unique perspective.

The Health Fair was attended by all of the health workers with tables for medical doctors, dentists, nurses, naturopaths, chiropractors, physical and massage therapists, psychologists, and nutritionists. It was a blessing for all the attendees to avail themselves of the free services provided by the health workers.

The next IHO Health Symposium in the Latin American Division will be held in Ecuador in December 2016. It was agreed that all unions and fields will register the IHO in their respective countries and all the health workers' names will also be registered.

We extend our special gratitude to the Colombian Union for its support and to all the people who made the Health Symposium possible. May God continuously bless the General Conference Health/Medical Missionary Department as they work with the right arm of the third angel's message.

—Dr. Roland N. De La Paz,
General Conference Health
Director

New officers in Uganda

The Ugandan Field delegates met December 24-25, 2014, to elect new leaders for the Field. Pastor Bright D. Fue, from Tanzania, was elected Field President. The General Conference is currently coordinating his transfer from Tanzania to Uganda.



Delegates and newly elected officers in Uganda

Please pray for the new officers in Uganda, as well as for all who hold responsibility in God's church, wherever it may be.

New church building in Japan

The church in Japan was able to construct a nice building with the help of the worldwide Special Sabbath School Offerings gathered for Japan. The believers are enthusiastic about wanting to advance God's cause, for the second coming of Jesus is drawing near. It is difficult to work in Japan because of the social, economic, and religious environment, but the work of evangelism is advancing little by little by God's grace.



Inside the church building in Japan

News from Malawi

The church in Malawi is growing. The work has been supported



Members of two committees from the Southern Field, Malawi

in recent years by a minister sent by the General Conference

from abroad. A new missionary is being sent to replace Pastor Jacobo Martinez, originally from Guatemala, who has moved to Mozambique with his family. Please pray that the Lord will send forth workers into His vineyard and that more men and women will respond to His call. The picture below is of the two committees from the Southern Field.

Message from Uruguay

Greetings have been sent from the church in Uruguay. In the beginning of December 2014, Pastor Pablo Hunger visited

there for field elections and supervision of the work. The message reached this South American country many years ago with the help of the pioneers of the Reform Movement, including Brethren Carlos Kozel, Angel Craviotto, Daniel Hunger, and Dagoberto Molina. In 2011, Pastor Pablo Ruiz from Venezuela was transferred with his family to take care of the work in Uruguay. The Lord has made him and his team a blessing for the spiritual life of the church, and there has been an increase of souls. We praise the Lord for this.

Search for the Grand Central Thought



God desires to bring men into direct relation with Himself. In all His dealings with human beings He recognizes the principle of personal responsibility. He seeks to encourage a sense of personal dependence and to impress the need of personal guidance. He desires to bring the human into association with the divine that men may be transformed into the divine likeness. Satan works to thwart this purpose. He seeks to encourage dependence upon men. When minds are turned away from God, the tempter can bring them under his rule. He can control humanity. —*The Ministry of Healing*, pp. 242, 243.

In its wide range of style and subjects, the Bible has something to interest every mind and appeal to every heart. In its pages are found history the most ancient; biography the truest to life; principles of government for the control of the state, for the regulation of the household—principles that human wisdom has never equaled. It contains philosophy the most profound; poetry the sweetest and the most sublime, the most impassioned and the most pathetic. Immeasurably superior in value to the productions of any human author are the Bible writings, even when thus considered; but of infinitely wider scope, of infinitely greater value, are they when viewed in their relation to the grand central thought. Viewed in the light of this thought, every topic has a new significance. In the most simply stated truths are involved principles that are as high as heaven and that compass eternity.

The word of God abounds in precious jewels of truth, and parents should bring them forth from their casket and present them before their children in their true luster.... In the word of God you have a treasure house from which you may draw precious stores, and as Christians you should furnish yourselves for every good work. —*Child Guidance*, p. 505.